S: Bernardi II, 10-4 (no date) 1955 FL12 Mead FL12

of an end or. When he replies to his name, he is told to go and make a profit. He answers "Birds and fishes". This is repeated four times, and the ceremony is over".

The ceremony is performed only once in a man's life, namely when he "wishes to have his eldest child circumcised". This particular circumstance shows that by "the passing of the knee" a man obtains a special elderly status which gives him a right to have all his children initiated.

Thus, there is a relationship between the father's social status and the initiation into the age-class of his son's. Even of these may be initiated unless the father has reached the proper status. The personal status of the father is reflected on his children. Therefore the "passing of the knee" is not in itself part of the age-system initiations, but a condition which must have been observed before a man is allowed to have his sons initiated.

Other authorities (Frei) have stressed the fact that class membership of a Shami is sometimes decided by the class to which his father belongs. "The passing of the knee" gives a special emphasis to this fact and shows how a Shami's initiation into a class is conditioned by the social status of his father. It shows how the structure of Shami society stands on the balance of status of its members."

"The tearing of the ox" (Endokoot el Kiang)." Though the ceremony is performed by a single section or a group of sections, its performance has a far reaching value which is accepted throughout Shamiland. The ceremony is performed by such sections as the Kakenyokin, the Dokolokonik and the Forbo (all Kapiti). According to Frei the Kisongo also perform it. But this is denied by Fumbenneh, who qualifies Frei's statement by saying that the Kisongo acknowledge and respect the value of the ceremony performed by the Kakenyokin.

As a matter of fact special importance is attached to the ceremony performed by the Kakenyokin, who in any case must be the first to do it and who have the lead in the matter. All the sections which

* The social balance between the father and his son is only an expression of a wider and more principle, which, in our opinion, is an essential principle of Shami social organization: the principle of the distribution of power. See Bernardi, I c., pp. 109 ff.

* Frei, Frei on Kisongo Customs among the Shami, in J. R. A. I., I. (N. S.), 1898, pp. 129 ff.; Lauers, I c., p. 220; Frei, 1898, p. 9, n. 11; 1897, p. 10, n. 10; Fumbenneh, I c., p. 61.

6:Thomson K.-3 (1883-1884)1887
F122, Mossi F122

sequence; for the Samo child is singularly fatal to the small rodents, who, under its influence, drop down paralysed, apparently utterly unable to make the slightest exertion to better themselves. On these occasions you may beat them with a stick till you are tired, but they will simply put their heads between their knees like an obstinate donkey, and whine out, "Ki wend," "Ki wend" (I am not able). On my return march at Wamé-ni, in the east of Bakwalu, one of these storms came on, accompanied with thunder and lightning of appalling fury and violence. The hail fell continuously for hours, and when it ceased the country was actually white, and remained so all night. If we had been caught out in that storm, without huts, I question very much if ten men would have survived. As it was, so utterly paralysed were they that even in their huts they allowed their fires to go out, and they had literally to be compelled to bestir themselves. (33)

So much for Mossi Land. Let us now take up the deeply interesting subject of the inhabitants.

In dealing with the manners and customs of this remarkable race, I think I shall best picture them to the reader not by describing them in ethnologic fashion, but by setting forth the prominent facts in the life history of a male and female Mossi, tracing their career in the various epochs of their savage existence, and trying to understand their ideas of race and nation, and their sociological relations. (34)

But first of all, let me say a few words more immediately descriptive of the Mossi as a race. Learned philologists profess to have discovered from a study of the Mossi language—and I suppose the theory may be accepted as correct—that it belongs to the Hamitic family, as does also the language spoken by the tribes of the Nile and North Africa. This seems to be the only clue to their family relationship, and it reveals very little. The reader, therefore, will clearly understand that the Mossi are in no sense negroes, or allied to the Zanzi tribes with which he is so familiar from the works of our most prominent later African travellers. In their mental development, as in their language, they are widely different from the natives of Central and South Africa, occupying in that former regard a far higher position in the scale of humanity. (35)

The Mossi tribe is divided into about twelve principal clans or sub-tribes, with numerous smaller divisions. These (36) vary not all the same position in Mossi society, some clans having more "blue" blood, and being endowed of purer (37)

G. Thomson N.-3 (1883-1884)[83?
FL62 Masai FL62

head than others. The most aristocratic of these clans are the Ngaji-Masai, Matilian, Lyosk, and Loitayo. These have the finest physical development, and are undoubtedly superior to the others in the shape of the head, the low forehead even, and thinner lips. Indeed,—but for the prominence of the cheek-bones, a tendency to a Mongolian shape and upward slant of the eyes, the chocolate-coloured skin, and the hair with a tendency to become frizzy—they might pass muster as very respectable and commonplace Europeans. The Ngaji-Masai are the purest breed, and are to be found chiefly around Kilimanjaro. The most degraded tribe physically is that which is known to the coast tribes by the name of Wa-kwafi. They seem to have acquired a strain of negro blood, as will be perceived by an examination of the photograph of the Masai of Lykipia (p. 200). The higher development of the Ngaji-Masai is seen in the photo of an aristocratic woman of Ngare.

The country is divided into about ten principal districts, such as Ngaiser, Ngare, Matasehata, Kapti, Dogilani, Lykipia, Great Ngidon, &c. The various sections of the race are generally designated by their native districts. Various clans may be found occupying the same district, but they usually keep in distinct bands. Hence they speak of the "El-Masai Matasehata," or El-Masai Kapti. Each district also is further distinguished by having special heraldic devices on the shields of the warriors, painted with wonderful skill and taste in black, white, red, or yellow colours. Between the various sections of the tribe there is not the slightest animosity. Were enemy themselves are of constant occurrence, though when a state of war is not declared, they are on the most friendly terms,—their feuds not being of that deep-seated character which distinguishes those of semi-civilised lands.

Of these internal wars none have been so disastrous or so oft-repeated as that between the main mass of the Masai and the Wa-kwafi (I here use the name for convenience). The original home of the latter was the large district lying between Kilimanjaro, Ugono, and Pare on the west, and Teita and Ukambani on the east. This large region is known to the Masai as Mbaruni. Some fifty years ago the Wa-kwafi were numerous and strong, able to hold their own against all comers. About 1830—as far as I can gather—a series of misfortunes fell upon them. In a great war-raid against the Wagogo to the south they suffered a severe reprise, and great numbers were slaughtered. The same

[illegible]

9-Pankrudes G-4 (1939-1948) 1948 PLU Maasai PLU Kimaasa

There are certain units, which may be termed sub-tribes, whom the "pure" Maasai regard as inferior. By "pure" Maasai is meant those who regard themselves as descendants of Maasinda. It is of interest that the word ol Maasinda is frequently used in place of ol Maasai as the singular of il Maasai. Such socially inferior sub-tribes are the Loitai/nak, Moita, Uasingishu, and Kwavi, with the Loitai/nak as possibly a sub-tribe absorbed by the "pure" Maasai. The nineteenth century witnessed the ascendancy of the Maasai over the "inferior" sub-tribes, whilst in the fifty years which have elapsed since the Great Famine the relations of the sections within the Maasai themselves have brought about many changes.

By section is meant a territorial unit of the Maasai, the members of which regard themselves as owners of their waters and grazing grounds, to the exclusion of other sections. Such a unit is called el oshe, pl. il oshon. Aiken or in groups the sections function as units in war, in allegiance to a particular Laibon, and in the performance of certain tribal ceremonies; in general they possess a sense of solidarity which expresses itself in regarding members of other sections to a certain extent as strangers.

The list of sections in Ilolio, divided into districts and sub-districts, is too exhaustive to be of practical value, and for this reason the "Administrative History of the Maasai" is taken as a basis for the following list. Those sections which live entirely in Kenya are :-Kore (a sub-tribe?), il Dareto, il Kakenyukie (see Age Grades), il Odo Kilani, Ngurumani (Landless living north of Lake Baringo), il Dala Lalomok and Kapotian.

Of more immediate interest is Tanganyika is the Sighirori, apparently a section composed entirely of members of the Sighirori clan. The Administrative History refers to Sighirori of Ngong and of Loitokitok. The area between Kilimanjaro and Meru is also known as Sighirori, and is probably the original home of this section. When their lands were alienated by the Germans they returned to Kenya.

The Matapato are another purely Kenya section of interest to Tanganyika, since it appears that their original grazing grounds included Longido, Kibaron, Engare Nyiro, and the numerous small rivers to the north thereof. First turned out by the Germans, they again penetrated south at the end of the War, and were again removed by the British, their country being occupied by the Kisongo.

Finally the Loitokitok are of particular interest to us, in that they are closely associated with the Kisongo, and acknowledge the Mondul laibon. This section appears to be composed of Laiser, Loitai/nak and Matisian elements, here as in other areas the Loitai/nak do not fuse with the other clans, but have independent manyattas, perform separate fertility ceremonies, etc.

A number of sections are divided by the inter-territorial boundary. Of these the Purko alone have an pre-European claim to inhabit Tanganyika. On their eviction from the Naivasha area a portion of this section moved to the area in the Kenya reserve immediately north of Loitokitok. By the end of the War they had penetrated as far south as Ngorongoro, whence they were evicted in 1959. Oil did not, however, return to Kenya, a number settled in the then unadministered area round Loitokitok, where

C36 they were found in 1908 by the Senja Patrol, and allowed to stay on in terms of the agreement made with the " Kenya Maasai."

The other two sections included in the terms of this agreement, the Loita and Lolumbi, were not in fact Kenya Maasai at all. For a division of the Loita, called il Ntaangera, had inhabited the highland area round Lolumbi, as far south as Lemenyoni, since the Maasai took possession of the country. The history of this section is bound up with that of Sendeyo, and is recorded below.

Likewise a division of the Loitayok possessed ancestral grazing grounds to the west of the area inhabited by the Loita, which, like those of the latter, were traversed by the inter-territorial boundary.

There are numerous other Maasai found in many sections who call themselves Loitayok, and it is difficult to decide whether the name applies to a clan or to a section. From the recorded legend (see Early History) it would appear that they were not amongst the Maasai who took part in the exodus, and were today a certain origins unclear to them. When establishing the country of another section they usually dwell apart, as for example, amongst the Loitokitok or el Dogonioni. Ngongongare on southern Mosy mountain is also regarded as a traditional Loitayok area. Frequently the name il Mingare is used to distinguish the Loitayok from the "pure" Maasai.

The probable explanation of their status is that they do in fact belong to a lower stratum; in some areas they have been absorbed by the section amongst whom they resided, and thus eventually came to be regarded as a clan; in other areas they were sufficiently numerous to enable them to retain their own grazing grounds, and so justify their holding tribal ceremonies of their own. An example of the latter is the Lolumbo group, who are rightly regarded as forming a separate section, or again the il Dala Loitayok is reported to be a section composed entirely of Loitayok.

Another section divided by the border is the Saiai or Salak who now inhabit the area immediately west of the Rift, from the Loita to the Ngorongoro Highlands. They are reported to have been in the past an important and numerous section, with the iron Salai living on the Senjan Plain (known to the Maasai as Salai, the Senjan is a river) and various sub-sections, (as il Merik or el Donyo Sai, il Bekai on the Chepalka hill Dairie, and il Ngorongoro on the plain which their name signifies. Apparently they, together with the Serenget, acknowledged Mako, brother of Mbatian, as Laibon. They are recorded in the " Administrative History " as following Sendeyo, their present nominal allegiance to Mondul is probably due to the sometime efforts of the administration to bring all the Lolumbo Maasai into the Ngorongoro Unit.

The Serenget, as their name implies, live on the plains to the west of Ngorongoro, from Lake Eyasi to Engare Nanyuki. They were dispersed by famine and Loita invasion between 1890 and 1900, and only reassembled during the post-war period. The strength of their allegiance to Mondul is also very doubtful.

The Engarosha are a section who perhaps took their name from having distinguished themselves through the famine of 1890 by cultivation at

/47 cont./
by him one or more times, returned to him again. Although such a legally perfectly valid marriage takes place, the bridegroom in this case often pays no bride price. Moreover, the bride is not supposed to be from the lineage of the bridegroom's mother, nor should her mother belong to the lineage of the bridegroom, or her father to his age class (1)

1. Cf. Chapter IX of this part.

(cf. here) or to his age-class associates (cf. e/f). The bride may not be from an older age class or the same one, or a much younger one than the bridegroom.

Younger brothers are not supposed to marry before the older brother, younger sisters not before the older sister, but as a rule they can buy permission for the marriage from them by paying one or a few head of cattle, in the place of which now, when the Masai are poor in livestock, a couple of pots of honey often appear. A marriage between former brother and sister is not permitted; this is regarded as incest. (2:3) Moreover, the man may not marry two women from the same lineage; it is precisely in membership in the same lineage that consanguinity is seen, and wives of a man may not be consanguineously related.

[illegible] Moreover, a marriage between relatives of blacksmiths and those of [illegible] is not permitted.

(3:7) Widows (cf. g/i/k), 3 g/i/k) or divorced women who have living sons may not marry again, but live with men who belong to the age class of their deceased husband, if there is no other obstacle to marriage between them. Difference in standing is in practice an (3:6) obstacle to marriage insofar as the poor man does not have enough livestock to pay the bride price for the daughter of a wealthy man. (3:5) The man may not enter into a further marriage until at least two months have elapsed since his last wedding.

5/5 The wedding feast, elegantly in accordance with an ancient custom, is popularly set for the third day of the month. The wedding company consists of the relatives and friends of the bridal couple and the inhabitants of the kraal in which the bride's parents live.